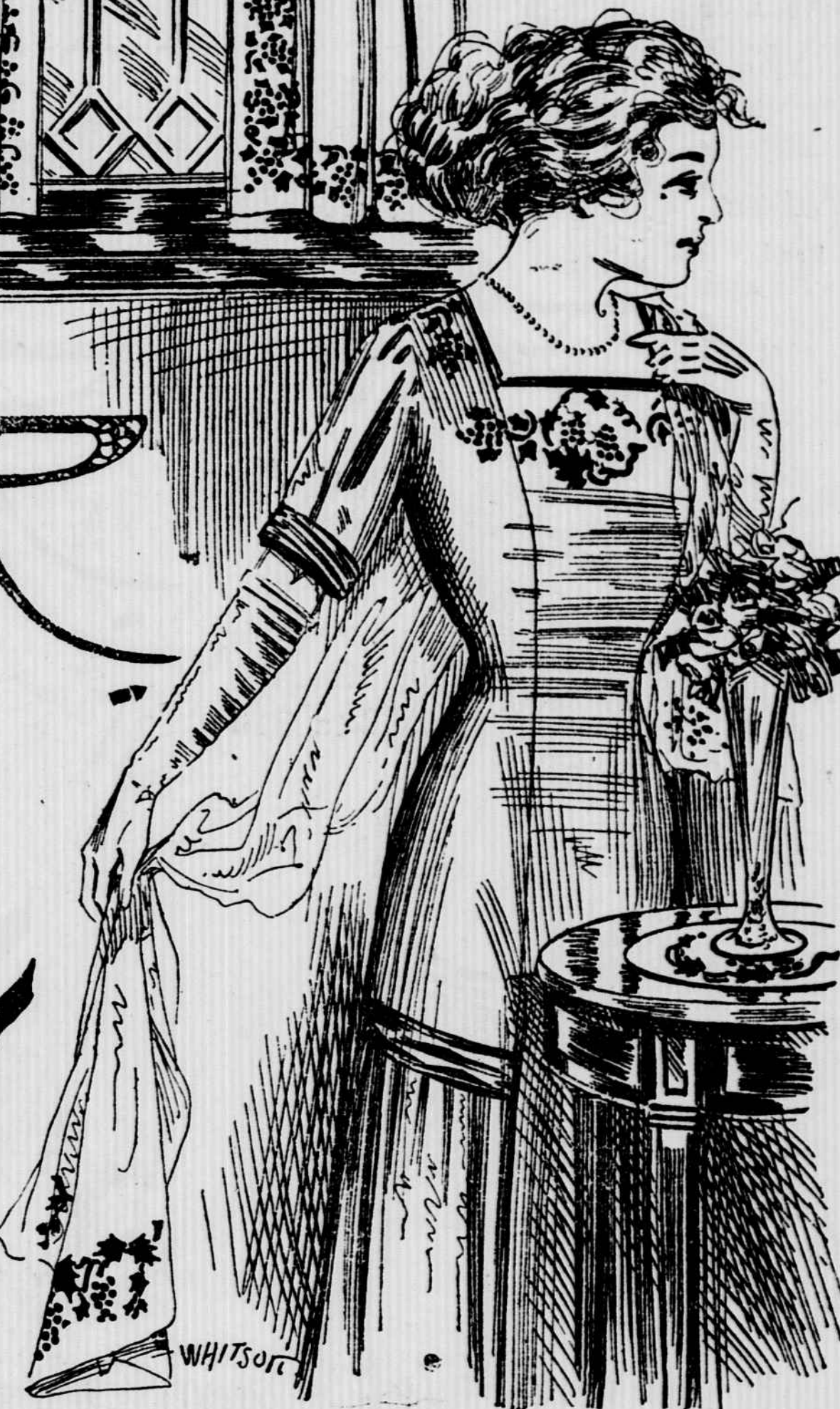


DESIGN A

DESIGN B

DESIGN C

UNCONVENTIONAL GRAPES FOR STENCIL WORK



USE the very palest tints of purple and grape leaf green for this design, nothing heavy in color and almost an invisible pattern on sheer scarf material. Deeper shades for curtains, provided the drapery is at the side of the window. The dress pattern can be in two shades of purple or all green. Make dye according to package directions, dilute with water or gasoline, and use a very small brush, moderately stiff. A set of toy paints can be used to good advantage on small dress accessories, with the aid of a suitable brush.

The pattern will work out beautifully on a dress of champagne-colored silk, purple grapes and pale green leaves, with parasol panel to match. It would also be attractive on leaf green linen, finished in all white oil paints, applied with a small camelhair brush.

To Prepare Stencil.

Outline the design upon very thin, glazed cardboard, easily bent, or upon the back of white table oilcloth. A pair of sharp embroidery scissors and a very sharp pen-knife will be needed to cut out the designs. A round punch is helpful to take out parts. After cutting out all parts, coat the design with hot paraffin and press with a warm iron if the design is on cardboard. Treat only the back of the oilcloth. A second application of wax makes the pattern impervious to moisture.

Use stub brushes, slightly pointed. To make stencil paints, use ordinary dyes, desired colors, diluted with water or gasoline. Dip the brush into the dye, pat out the moisture on a folded cloth pad, work the design from the center to the extreme edge, being careful not to allow the moisture to creep under the design. Pin the pattern to the fabric; keep the goods on a pad of newspaper; work slowly. Lift the pattern carefully. When dry, press the goods on the wrong side with a warm iron.

Something New for the Needleworker. This Beautiful Stencil Can Be Transferred by the New Process Without Using Old, Tedious Tracing-Paper Method

Enter the Realm of Higher Things

Fidelity.

By Rev. Dr. Floyd W. Tomkins.

BECAUSE thou hast left thy first love—so was the church in Ephesus rebuked. Full of enthusiasm at first, she had grown cold and indifferent. Full of faith, she had not given way to doubts and fears. She had still many graces. She had patience, and had worked, she had fought against wicked people—in fact, she was quite an excellent church so far as orthodox belief and orderly practice were concerned. But her heart was cold. Love did not rule her. She had laid aside the emotions and the fire of faith, and as a consequence she was mechanical, formal, without the thrilling interest in the world's salvation which she once had. And so Ephesus represents a great body of people, alas! who have grown cold in their Christianity. They have become numb. Worship does not excite them; the world's sorrows cause them no grief; the battles of life arouse no enthusiasm; the missionary cause excites no response in their hearts. They say their prayers, but their souls pray. They go to church, but they do not go gladly. They live fairly moral lives, but find no delight in righteous living. They have a general affection for people, but no burning love for any one. They have gone on the treadmill of existence and plod along without very much care for anything or any one.

This is rather a subtle danger, and it is easy to fall into its power, for it comes with no loud acclaim to capture us, but secretly casts its spell around us and dulls our senses, stupefies our hearts and paralyzes our nerves. Sometimes it comes as a result of disappointment, and we resolve never to trust anybody again because we have been deceived so often. It comes from a false emotionalism, we grow sick of it and resolve to master all emotion and guard our expression of feeling. Sometimes it comes from pride, when we feel ourselves superior to other people, and so acquire a lofty style which soon becomes second nature and holds us from brotherly affection. In all cases it robs the heart of gladness and free happiness, makes life a burden and crushes the best part of us into ashes. Fidelity, the first love, has gone.

Following this experience comes an inability to be steadfast in anything. Nothing pleases for long. The jaded passions, hearted with mechanicalness, lose all power and use. Friendship cannot endure because we have ceased to care for any one. Work is a nuisance from whose chains we loose ourselves as speedily as possible. Religion is an unreal thing, a formal worship of an unknown God, and if we hold on for decency's sake we have but its garment and not its heart in our hands. To betray a trust is nothing, for we have lost power to comprehend the meaning of confidence. To turn from sorrow's plea is only to shut the eyes to things displeasing and uncomfortable. To speak is to make a sound from which intelligence and truth have been driven out by long habit. And to weep is only to shed the tears of bitter annoyance through which shines no rainbow of hope. All zest and joy of living have gone. From such a fate may God deliver us!

Fidelity changes all this by God's grace.

A Morning Prayer.

O my King, keep me true. Let no desire for human praise carry me away from Thy side; let no pretending bring a shadow between Thee and me, for I cannot live unless I can see Thee. Yet make me bold to confess Thee before men, and let me never be afraid to stand up for Thee, blessed Christ, as a true soldier. Keep my heart clean, O God, and then I cannot be untrue to Thee. Hold me near to Thy side and then I cannot wander into the shadows of falseness. For Jesus' sake. Amen.

early good has all been frozen out. The genuine cheer has dried up like a stream in the desert. The only chance lies in a new birth which shall be such a revolution that nothing of the old shall be left. Oh, let the big cheeriness of health and joy come to the front when you are tempted to be mean and little and contemptible, and fight for mastery! Think how good God is, how full of beauty His world is, how fine it is to live and work and grow, and how much can be done even in a short life to send glory down the ages—and then see how fidelity leaps to the front, how loyalty sings its triumphant song, how the early promise becomes the later fulfillment. The bigger a man's character, the nobler will be his treatment of others and the richer his trust in God.

Again, we can gain fidelity by having high ideals. It is the poor ideal that kills the early goodness. The child looks up into the sky, and nothing seems impossible. He can almost fly. And then he begins the struggle and is taught perhaps, the shameless sayings of earthly economy, while gold or fame or ease or passion bids him to worship. How soon his horizon begins to shut in upon him! How his circle of powers narrows until he can see only one thing worth having, and for his fame or his wealth he sells his birthright! He may not become a degenerate. He may still have the shape of a man and walk upright; but the fountain of nature has dried up, the well of living water has been filled with scum; the man has lost his first love. But lofty and worthy ideals keep the channel open and the spring active. To help the world, to bless mankind, to

Real or Imitation?



NE who has served God in the mission field for more than half a century was, on his first furlough in America, invited to become pastor of a rich city church. He was told what a splendid opportunity he would have to advance the foreign missionary cause by influencing the members to increase their interest and to enlarge their gifts. He declined the invitation and another call like it, because he felt that God wanted him where he was. Years later, when asked to become corresponding secretary of the Presbyterian board of foreign missions, he would not permit himself to think of the advantages of the influential office, because he still felt that God wanted him to continue where he was. And when President Arthur named him as United States minister to Persia he was just as firm in his determination not to swerve from the path of duty. Specious arguments in favor of all these appointments could have been found very easily; but he had the grace not to look for them. He is still at work on the field to which God called him so long ago, a lesson in faithfulness to every Christian.

That man lived up to his profession. He was not one of the hypocrites of whom Jesus spoke—people who delight to make a great show of upright living, but at heart amount to less than nothing.

harp-string's swift vibrations, as it gives out its note, make it unseen." The lesson is enforced by two pictures—a man standing on the street giving alms to the poor, while attention is called to his generosity by the sounding of a trumpet, which every one must hear; and a man whose giving is so much a matter of secrecy that he does not think of it a second time; there is no rolling it over as the gift is made; they have wished the praise of men; they have it. But those who give in secret, contrast with the habit of making a secret place of reward from Him. And God always sees.

The second warning was: "And when ye pray, be shut in the secret place; the habit of seeking daily a secluded place for prayer should be combined with the habit of making a secret place of any spot where we may happen to be. It must be remembered, however, that there is no virtue in the secret place, the acceptability of prayers with God who sees and rewards depends on the spirit in which the prayer is made. The hypocrite is a man who acts a part. The world wants not people who act a part, but people who are genuine and devoted, filled with the spirit of service inspired by God.

How True Prayer Is Offered. It was perfectly proper for men and women to offer prayer in the manner customary in the east, standing with outstretched hands, in public places or in the synagogue, providing the heart was really engaged in the prayer. But when the worshiper stood in the attitude of prayer and went through the forms of prayer merely that he might attract attention and praise from those who would say, "See what a pious man that is!" there was nothing for him but condemnation. True prayer is offered in private. The habit of seeking daily a secluded place for prayer should be combined with the habit of making a secret place of any spot where we may happen to be. It must be remembered, however, that there is no virtue in the secret place, the acceptability of prayers with God who sees and rewards depends on the spirit in which the prayer is made. The hypocrite is a man who acts a part. The world wants not people who act a part, but people who are genuine and devoted, filled with the spirit of service inspired by God.

ALUMNAE HOLD BANQUET. Forty Graduates of Cathedral School for Girls at Feast. Forty members of the Alumnae Association of the National Cathedral School for Girls assembled in the red room of the New Willard for the annual banquet of the organization last evening and many were the stories told of the days they spent as students at Mount St. Alban. Mrs. Barbour Walker, principal of the school, was in attendance as a special guest of honor, and during the course of the evening made a brief talk. Miss Effie Ely of Savannah, Ga., president of the alumnae association, was the toastmistress of the occasion. The young women, who have come from all parts of the country, have been in Washington for several days and will remain until after the annual graduating exercises of the institution are held Tuesday. The annual election of officers will probably be held tomorrow at a special meeting to be called for the purpose.

True Religion.

By Rev. Charles Stelzle.

"It doesn't matter very much what a man thinks; it is what he does that counts." "Not creeds, but deeds."

These are sayings that one often hears from perfectly sincere but oftentimes perfectly simple people. It does matter what one thinks, because what one thinks determines what one does. Creeds are not an end in themselves, but they have served as the basis of definite action. It is an interesting fact in history that the churches which have been based upon the most rigid creeds have accomplished most for men, while those which have been conducted according to the whims and fancies of their adherents have never greatly influenced the world.

Having said all this, in order not to underestimate the value of creeds, it yet remains to define true religion. James, in his epistle, presents the whole thing in very few words. Here is what he says in twentieth century phraseology:

"Let every one be quick to listen, slow to speak, and slow to get angry; for the anger of man does not forward the righteous purpose of God. Therefore, have done with all filthiness and whatever wickedness still remains, and in all humble spirit receive that message which has been planted in your hearts and is able to save your souls. Put that message into practice, and do not merely listen to it, deceiving yourselves. For, when any one listens to it and does not practice it, he is like a man looking at his own face in a mirror. He looks at himself, then goes on his way, and immediately forgets what he is like. But he who looks carefully into the perfect law, the law of freedom, and continues to do so, not listening to it and then forgetting it, but putting it into practice—that man will be blessed in what he does. When a man appears to be religious, yet does not bridle his tongue, but imposes upon his own conscience, that man's religious observances are valueless. That religious observance which is pure and spotless in the eyes of God our Father is this—to visit orphans and widows in their trouble, and to keep one's self uncontaminated by the world."

Washington Dramatic Club Presents "A Midsummer Night's Dream." The Washington Dramatic Club, under the direction of Mrs. Anna J. Cooper, presented Shakespeare's "A Midsummer Night's Dream" at the Howard Theater for the second time last evening for the benefit of the Social Settlement House in Southwest Washington. The first performance was given Friday evening. Both performances were given under the auspices of the Colored Teachers Benefit and Amusement Association. Those who participated in the play were: Maurice Clifford, William L. Washington, Montgomery Gregory, Albert Knorr, Rachel Guy, Emma Lee Williams, Miriam Wornley, Julia Brooks, Ann Goines Lewis, Nathaniel Guy, Benjamin Washington, F. H. Durlin, H. N. Brown, Keith Skinker, Edna Cook, Edna Hughes, Ethel Evans, Stella Skinker and Berenice Burrell.